

# Times .10

*Your Magazine of Choice*

November 2004  
Volume 12 Number 3

*Laurie*  
*"By the Numbers"*  
Pg **14**

**Fun**

Pgs 4, 20, 21

**Identity**

Pgs 9, 13, 22

**Health**

Pgs 8, 15, 25





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# **TIMES .10**

**YOUR MAGAZINE of Choice**

Vol. 12 Number 3  
November 2004  
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**Dance, Dance, Dance....4**  
**Enemy Within.....5**  
**Only Time.....6**  
**Puffer Fish.....8**  
**You Colour Me...9**  
**Troy Comics.....9**  
**Scottish Lawyer.....11**  
**New York State....12**  
**Speaking of Normal...13**  
**By the Numbers.....14**  
**Gay Catholics.....15**  
**Kerry Fibs.....17**  
**Jokes and Laughs....20**  
**Raising Millions....21**  
**Greatest Canadian?.....22**  
**Places to Know.....24**  
**Outgrowing It?...25**  
**Integrating My Faith....26**  
**Directory Listings.....30**

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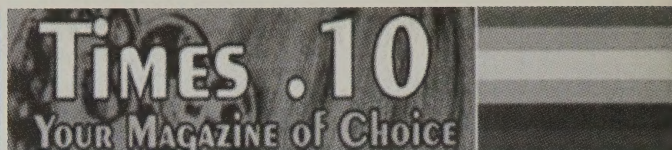
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## **Dance, Dance, Dance!!** with **Pride Centre of Edmonton**

Pride Centre of Edmonton has chosen to put on four dances this year in an effort to meet the needs of the growing gay and lesbian community in Edmonton. These dances are on alternating months with the Womanspace dances. Pride Centre has booked Inglewood Hall for the first two dances on **November 27 and December 18**. Inglewood can accommodate 140. We have also booked Santa Maria Goretti on Friday February 19, 2004 (Family Day weekend) for a catered dinner, Wayne Lee Show and dance. Santa Maria can accommodate 500. We will have a final dance prior to the Pride Week Dance in late April/early May. The date and location for this one has not yet been set.

The November Dance will have a World Beat Music theme! The December Dance is a Christmas Dance. Pride Squad, Edmonton's very own lesbian and gay Cheerleading troop, will be doing a show at the November dance and possibly the December one as well. Music provided by Smoo. Tickets are \$10 in advance and \$15 at the door. Party platters of food will be available throughout the night. The dances are mixed and open to Youth Understanding Youth, Edmonton's gay and lesbian Youth Group. We will have wrist bands that keep alcohol out of the hands of minors during the dance, as occurs at the Pride Week Dance. **Tickets are available at Pride Centre at # 45, 9912-106 Street (phone 488 3234), Earth's General Store and your local community GLBT hangouts. Watch for posters and ticket sales by Pride Centre volunteers!**

Pride Centre helped out at the October Womanspace dance. We will be helping out at all upcoming Womanspace dances. We have invited Womanspace to help out with Pride Centre Dances. We are also inviting **Northern Chaps, The Imperial Court of the Wild Rose and other community groups to join us in organizing and participating in Pride Centre functions. If you or your group would like to join Pride Centre in making these events inclusive, dynamic and great fun, please contact president@pridecentreofedmonton.org**

It is our hope that this collaboration will create a more vibrant gay and lesbian community in Edmonton! If Calgary can host dances that see 1500 to 2000 lesbian and gay people in attendance, surely Edmonton can begin creating their own dynamic functions that see similar attendance and participation! Pride Centre believes this is totally possible! Perhaps the time is right for us to bring our unique groups together in common celebration! Regardless of our focus and purpose, all groups love to party and dance! Thanks to those of you who have been contacting us wanting to participate and volunteer. We need all of you and more, so get in touch and let's start pooling resources to create a vibrant presence in Edmonton!

Kathy  
President, Pride Centre of Edmonton



# The Enemy Within

How U.S. Corporations Profit From The Deaths Of U.S. Soliders



Mile Schiller

There are numerous reasons why the war in Iraq has dragged out as long as it has. One of the most likely reasons has been overlooked by both lawmakers and the media. Throughout history, many corporations have exploited wars for profit. There is extensive documentation available to the public on the internet, and in libraries, which proves this. Most people know about the

companies which benefit from rebuilding contracts and defense spending. Those companies are usually heavily scrutinized by the media, and sometimes also by congress. What people don't know is that there are other companies which also profit from war but which are rarely scrutinized. These are the companies which sell basic necessities to the military.

When a US military vehicle transporting supplies to a base gets attacked, it's bad for the soldiers, bad for their families, and bad for the military. Unfortunately, it is not bad for the companies which manufactured the supplies which were destroyed in the ambush. The US federal government has no choice but to pur-

chase more supplies any time a supply transport is destroyed in battle. These companies are the only people in America who actually celebrate when US military bases or supply convoys are destroyed. To them, it means more money in the bank. Many of these companies are large corporations with various brand imprints. They make things like toilet paper, toothpaste, razors, pencils, food, soap, shampoo, anything universal which all people need. When a company like that sells supplies to the military, sometimes they even have access to otherwise confidential pieces of information - such as when and where the supplies are going to be delivered.

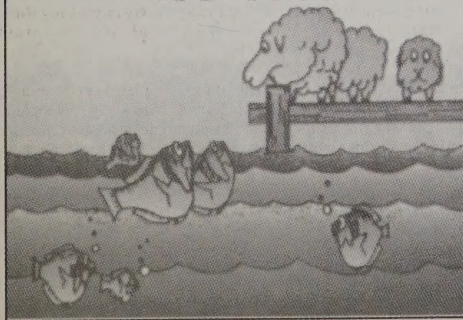
It is widely known that as far back as the Revolutionary War, some of the biggest cor-

porations in what was to become America, were actively bribing and coercing military leaders on both sides. They went as far as tipping off the locations of encampments- to both sides- in an effort to increase both armies' spending on supplies. The more ambushes, the more deaths, the more destruction, the more money these companies made. Any time any needed items were destroyed along with the soldiers, these companies profited. To increase the amount of money they made, they constantly engaged in treason. This was also done during Vietnam, the Civil War, World War I, and World War II. Most of the individuals within these companies which engaged in these treasonous acts of betrayal and manipulation- were never punished.

*Cont'd pg9*

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**Dennis Cambly**  
Managing Editor

It is time to do a personal check up to see how much pain we will endure under our current provincial government. Since the Conservatives came to office over 155 Billion dollars has fallen into their hands. Have we any idea where any of the money has gone? This is a government that is not accountable to the people of Alberta for any of that money.

Now just before an election we are asked what we want to do with the extra 3 Billion leftover. First of all we need to figure out how this same government got us into a 30 Billion dollar debt. That takes some very tricky mathematics to do and it is beyond me how any body could lose that much money. Everyone knows what it is to misplace a twenty-dollar bill that you were sure was in your pocket or wallet. Take the twenty and keep adding zeros onto it and there would be stacks enough to fill a big space.

We desperately need to have some opposition to the current government in the upcoming election. A lot of questions need to be asked about accountability and it is up to us to ensure that we

# Only Time

have people who can do it. As we just saw in our civic election it does not take that many votes to get rid of a simple minded mayor. Just too many things going wrong and you take the vote and make the change, to what of course, we are never certain.

The windfall profits from a nonrenewable source of energy are raining billions into the provincial government coffers. Has there been any mention of putting some of that money into renewable resources for the future? Perhaps we will get cheques to purchase votes again in this new election. The last one cost around one billion and it did work to ensure a victory. Does anyone know what the cost of "deregulated" power has cost Albertans? Keep in mind that

all those increases have taken more than a twenty-dollar bill out of your bank account and given it to the Alberta government. Do take a look at the bottom line of your bill and you will notice that the Mulroney Gouge and Screw Tax is added to all the services and cost of fuel. Did someone make a quiet deal between the province and Ottawa?

You might have to hold your nose when you go to the polling station, but you have done that before. For me it will be an easy vote because I happen to know that my candidate is doing as much as she can. She is not afraid to ask the tough questions and be given answers that dishonour the people of Alberta.

*The world around us is changing so can Alberta do the same?*

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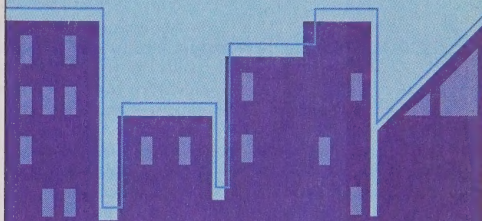
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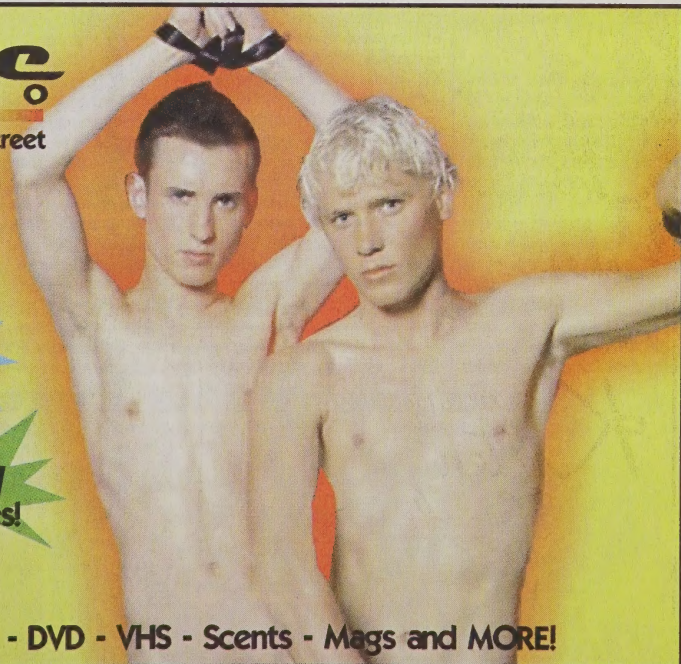
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# Puffer Fish Toxin & Cancer Pain

By Claire Sowerbutt

For patients with cancer, who are suffering from pain that no longer responds to currently available drugs, there is a new pain medication being tested that could revolutionize therapy. It is a neurotoxin called tetrodotoxin (Tectin™), and it comes from the puffer fish.

Originally developed by the Vancouver based biopharmaceutical company International Wex Technologies for the treatment of heroin addiction, Tectin™ has shown such promise in early clinical cancer pain trials that it is now in a pivotal phase IIb/ III study - the final phase needed before applying to Health Canada for market approval.

The pain associated with cancer and its treatments can be overwhelming. The American Pain Society recently noted that pain is experienced by as many as 60-90% of patients with advanced disease. Unfortunately, in many cases, the medications used to treat the pain lose their effectiveness. Previous clinical trials of Tectin™ have shown it to be effective at relieving pain in patients who have what is called 'refractory cancer pain'

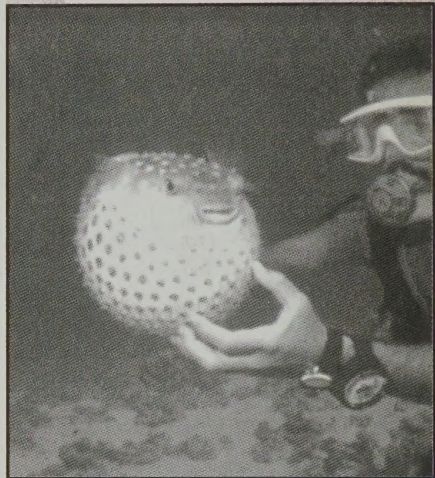
- pain that no longer responds to existing medications. The phase IIa results showed 72% of cancer patients received clinically meaningful pain relief.

Furthermore, Tectin™ unlike many pain medications used in refractory cancer pain, is non drowsy, and non addictive. In some patients it has provided pain relief for up to 15 days at a time. To-date, the most common side effects seen with the toxin are tingling of the lips and tongue, which doesn't last.

Dr. Doreen Oneschuk of the Palliative Care Unit at the Grey Nuns Community Hospital in Edmonton, who was involved in the phase II study of tetrodotoxin and is involved in the current trial said, "The previous study had indicated a partial or moderate benefit. It is very promising. The side effects were minor, paraesthesia, numbness, tingling sensations. On the whole, it [Tectin™] was quite well received."

Tetrodotoxin is contained in minute amounts in sushi prepared from puffer fish. In Japan the puffer fish is a culinary delicacy, and can only be prepared by specially trained and licensed chefs. The poison itself comes from the liver and gonads of the fish, and it works by blocking sodium channels.

If taken in large enough amounts



The puffer fish themselves are raised on fish farms for consumption. This one shown above is a yellow fin puffer fish.

it causes temporary respiratory paralysis, but Wex International Technologies have purified the compound to pharmaceutical grade, and can obtain 600 doses from a single fish. "We do make it very clear that while it is a toxin it is given in very small concentrations to ensure safety," said Dr. Oneschuk. The puffer fish themselves are raised on fish farms for consumption - Wex uses the

waste products from the yellow fin puffer fish.

Recruitment of eligible patients for the trial is currently underway in 25 treatment centres across Canada, including the Grey Nuns Community Hospital in Edmonton.

If you are interested in obtaining further information about the current clinical trial of Tectin™ such as entry criteria, call ..... 1 888 477 2277 ext. 8162

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through the lens of your perception  
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But do you know  
that the me you see is not  
the me I am

You colour me  
through sight modified  
by your existence  
Using eyes that once saw  
hair like mine on another

But do you know  
that the me you see is not  
the me you knew

You colour me  
though eyes filtered  
by your reality  
Assigning attributes to me  
by default of remembrance

But do you know  
that the me you see is not  
the me I know

You colour me  
through the spectacles  
of your awareness  
using eyes clouded  
by cataracts of past encounters

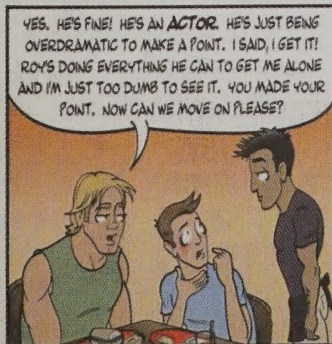
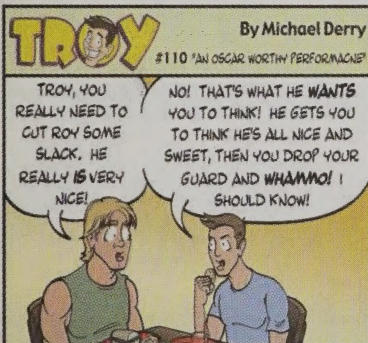
But do you know  
that the me you see is not  
the me you think I am

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# Prominent Scottish Lawyer Delivers Alan Bray Lecture

Aidan O'Neill QC, the well known Scottish barrister who represented the National Union of Teachers in the recent Judicial Review of the UK Government's Employment Discrimination Regulations, will be delivering the 3rd Alan Bray Memorial Lecture in London's Soho, on Saturday 23 October 2004.

O'Neill's theme, Rights, Responsibilities & Religious Bodies, will pick up on current controversies in both the Catholic church and the political arena, exploring how committed Catholics can support social policies which appear to place them in conflict with either Vatican or local hierarchy's positions. He will analyze recent statements, particularly from Catholic bishops in the USA, where Catholic politicians and their supporters have been threatened with excommunication. He will draw from his Scottish, English and

European legal experience, particularly in employment legislation and sexual orientation issues.

Aidan O'Neill, the sixth of nine children from a committed Scottish Catholic family, and a member of the London-based Matrix Chambers dealing with Human Rights law, as well as practising at the Scottish Bar, will ask a number of pertinent questions:

Are Catholics committed by their religion to being the Pope's "Fifth Columnists" supporting the structures and laws of the State only insofar as permitted to do so by the institutional Church, or can one instead be both a faithful Catholic and a loyal citizen?

Can the Church reconcile itself to democracy? Should Catholic bishops seek to use their ecclesiastical authority to oppose or promote changes in the laws, which apply to all within our

society, and/or to influence the way we might vote?

"This is a big and complex area," says O'Neill. "It involves the interplay of politics and theology, of private and public morality. It touches on the role of the Church's teaching office, the assent (and possibility of dissent) on the part of the faithful. It takes in questions of conscientious objection and unjust laws.

It concerns individual conscience, hope of salvation. It is about voting and sinning, judging and being judged." Against this background, Robert Wintemute, Professor of Human Rights Law at King's College, University of London, will respond, opening up discussion on religious bodies' responses to such recent Government initiatives as antidiscrimination law, civil partnerships legislation, etc.

The lecture will be preceded, from 10.30 until 1.00 P.M., by the Annual Meeting of the Roman Catholic Caucus of the Lesbian & Gay Christian Movement. A wine reception will follow the lecture.

Alan Bray was one of the foremost social historians of his time and a member of the RC Caucus. He was also an Honorary Fellow of Birkbeck College, University of London. He died in 2001, just one year before his book, *The Friend*, was posthumously published by the University of Chicago Press. Alan's research for this final work uncovered the rituals, epitaphs and funeral imagery celebrating same-sex friendships throughout the centuries, including that of Cardinal John Henry Newman and his friend, Ambrose St. John, buried together, near Birmingham. This series of memorial lectures attempts to keep alive the social, political and theological questions raised by Alan Brays historical bequest to us.

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# New York State To Recognize Canadian Same Sex Couples

The New York State and Local Retirement System announced it will treat Canadian marriages of same-sex couples the same as any other marriage for purposes of retirement benefits and obligations. The decision was communicated in a letter dated October 8 from the state Comptroller to Mark Daigneault, a state employee who wrote in September asking how getting married in Canada would affect retirement benefits for him, his same-sex partner and their two children. (see Daigneault's letter at [www.prideagenda.org](http://www.prideagenda.org).)

In state Comptroller Hevesi's letter, he tells Daigneault, "Based on current law, the Retirement System will recognize a same-sex Canadian marriage in the same manner as an opposite-sex New York marriage, under the principle of comity. That principle has been legal practice pursuant to New York Court of Appeals rulings for many years."

"Everyone deserves to have their marriages recognized, both at home and abroad," said Laurie Arron, of Canadians for Equal Marriage. "This is good news for the thousands of same-sex couples who have married in Canada. The decision of New York State to recognize Canadian marriages of same-sex couples demonstrates the increasing acceptance of our marriages. The legal principle that jurisdictions recognize each others' validly

performed marriages is well established, and there's no reason the law should be applied differently to same-sex couples."

"Same-sex couples who reside in New York now have a clear incentive to marry in Canada," said Cicely McWilliam, of Canadians for Equal Marriage. "The economic impact of all those couples traveling to Canada and having their weddings here will be significant. Being a beacon of equality pays economic dividends."



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# "Speaking of Normal"

by Liz Massiah, MSW, RSW  
Clinical Social worker,

Provisional Chartered Psychologist

Ad nauseum we hear our right to marry debated. On the election platform in some parts of the United States there are plebiscites that marriage should only be between a man and a woman. In some states, civil marriages are being rejected as well, denying the validity of common law heterosexual marriages. Looks like a power play by the churches to me.

Now the opportunity to legally marry one's same sex partner is basically a given here in Canada. The courts have made that pretty clear. I mean—even in Manitoba and Saskatchewan !!

It intrigues me that I have heard little debate within our community on the issue of fidelity/adultery as it relates to legal marriage.

For many gay men, the notion of having a committed relationship seems to include being able to have sex with other men too. These 'open' relationships seem to be part of the gay culture, and to some extent of the lesbian culture. But in hetero marriage-land, that is called adultery and is grounds for divorce. Even once.

Many same sex couples have adopted the same standard, on an informal basis, but now it will be part of a legal matter. So being able to fall back on non monogamy as part of one's sexuality won't wash in a court of law when it comes to divorce.

And if anyone ever doubts the ownership side of heterosexual marriage, just chat with a divorce lawyer, who will let you know that the economics of marriage become crystal clear in divorce.

Things like access to pensions are part of the marriage deal. For example having a wife be able to take half of the husband's pension, things like being able to claim spousal support—these things have not been entrenched in law. Yes the same laws have been used to deal with our relationships but without quite the same power. And the option to settle between themselves has been quite different.

Once legal marriage is present, then the legal system must bless the agreement to divorce. So what—well, you won't be able to remarry without it, that's what. And divorces, like marriages, are part of the public record.

So we are moving into a whole other way of operating, and sometimes I wonder if we have considered it fully.

On the topic of fidelity/adultery, I am not saying that open marriages are good or bad things. Goodness knows the heterosexuals of the world do lots on unfaithful sex and don't seem to call it adultery or get divorced over it. But they can.

Somewhere recently there was an article about a Swingers conference. Now when it came right down to it, and it seemed again to be about men having sex with other women's wives, or that tired old thing of the men watching the women get it on.

Men with men was still a no no, so at least that is safe still from hetero voyeurs. Unlike we women who like our sex with women—we must have it right cause men sure like watching us. So paying a registration fee, calling it a conference, seems to make it ok to commit adultery, at least in heteroland.

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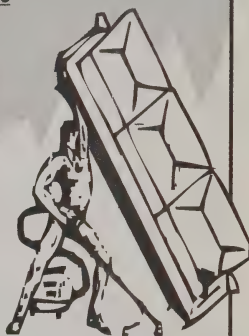
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### Lady Bunny Takes on "Marygate"

I am trying to decipher the lunacy surrounding "Marygate". No, I don't mean the attitude-y queen who works the door at many large NYC gay clubs, but rather the non-controversy surrounding Kerry's reference to Dick Cheney's lesbian off-spring, Mary. It all started with a question at the last presidential debate "Do you believe homosexuality is a choice?". Kind of a weird question, since THAT was an issue a decade or two ago. The issue at hand NOW is gay marriage, so why not ask what the candidates about that? Anyway Bush's simple answer was "I don't know". (Unfortunately, "I don't know" would also have to be Bush's answer to "How do you spell Iraq?" and "What is 2 + 2?" and "Is Cheney human?")

But Kerry made an example of Cheney's lesbian daughter Mary, saying he felt she's

being who she was born as". Then the controversy began. Having lost all 3 debates and seeing the gap in the polls between the 2 candidates closing, the republicans began a desperate, senseless (though inexplicably effective) spin to distract voters from Kerry's more solid vision for the nation. Lynne Cheney lashed out against Kerry with "this is not a good man" and republicans cried foul because Mary was a "private person", even though she works for her father's very public campaign! Kerry then issued a typically mealy-mouthed statement to patch things up. At least some newscasters brought up the fact that in the vp debate, Cheney had thanked John Edwards after the senator mentioned the fact that Mary was gay, so this should NOT be creating fireworks now.

*Cont'd on pg 15*



Numbers don't lie, and you know me - I'm not calling *anyone* a liar... But I do want accountability from this government. So read on, for some telling numbers.

Revenue from VLTs when Klein was elected in 1993:

**\$40.3 Million**

Revenue from VLTs in 2003:

**\$577 Million**

Increase in calls to 'Gamblers Anonymous' since 1992:

**2,600%**

Amount of non-renewable resource revenue the Tories have spent while in office:

Amount required for Alberta to catch up with its infrastructure backlog, such as

**\$7 - 9 Billion**

roads, schools and hospitals

Amount government spent to **defend Stockwell Day** in defamation lawsuit:

**\$792,000**

Amount government wanted to **charge taxpayers** just to *find out* Day's legal fees:

**\$59,571**

Increase in **post-secondary tuition** since 1993:

**273.4%**

Number of municipal districts in Alberta:

**68**

Number of municipal districts that have declared themselves **economic disaster**

**33**

**zones** because of the mad cow crisis

Amount **two American companies** from Klein's BSE Bailout Package:

**\$42 Billion**

Average amount **individual producers** received from Klein's BSE Bailout Package:

**\$1,800**

Amount Albertans have paid extra on their power bills because of **deregulation**:

**\$5.38 Billion**

**Total cost** to taxpayers because of deregulation:

**\$8 Billion**

Increase in government spending on **travel and communications** since 1998:

**53%**

Number of government **ministries** in 1993:

**17**

Care rates, the auto insurance boondoggle, the appalling disregard for people receiving SFI assistance, or the long-overdue AISH review to help people with disabilities. I am seeking re-election as the MLA for Edmonton-Centre, and I could use your help with my numbers - every vote counts! You may contact my campaign office at 428-1915 or email me at [lblakeman@albertaliberal.com](mailto:lblakeman@albertaliberal.com). The Edmonton-Centre Constituency Office remains open and my staff will continue to assist constituents throughout the election.

# By the Numbers



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*Cont'd from pg 13*

But what really makes Mary Cheney fair game for discussion is that just by existing, she clearly demonstrates the heartlessness of the republican position on gay marriage.

While professing to love her, Cheney would deny his own flesh and blood the right to marry! Unfortunately, the core of the issue got lost, again, in the spin.

And it's the republican's typical game of manufactured outrage over nothing to cloud the real issues.

We've seen this when newscasters ask democrats (usually in a mildly shocked tone) questions like "Are you suggesting that President Bush would send American troops to their deaths needlessly in an unjustified war?"

Well, what is worse, SUGGESTING that he sent them, or actually SENDING THEM?!!!! Here's an example in drag terms: RuPaul tells me "Bitch! You stole my eyeliner!" and I answer "I can't believe you would accuse me of that, sista-gurl!" to shift the guilt to her for daring to accuse me. **INSTEAD OF ANSWERING HER ACCUSATION** with "I have my own eyeliner—and here it is as proof", "I don't wear your cheap brand, hooker!", or "Are you on crack again, beeyotch?", etc. And when it comes to gay marriage, make no mistake that the real issue is that Bush was so scared by the recent inroads towards legalizing gay unions in California, Massachusetts and New Paltz, NY, that he has proposed a constitutional amendment to ban it—a measure which even many of his fellow republicans denounced as extreme and unnecessary.

## Gay Catholics Challenge Bishops

The Rainbow Sash Movement is calling on Gay and Lesbian Catholics to exercise their right and vote in the November elections. We do not endorse either presidential candidate that is not the purpose of the Rainbow Sash Movement (RSM). However, we are called to remind gay and lesbian Catholics of the panoply of Catholic moral issues, and that they must vote their Conscience, according to the "Primacy of Conscience."

We encourage gay Catholics to remember the ethical principles laid down by Pope John XXIII in his remarkable 1963 encyclical "Pacem in Terris: On Establishing Universal Peace in Truth, Justice, Charity and Liberty." We share the enthusiastic commitment to the direction given by U.S. Catholic bishops in their 1986 pastoral letter, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy". We must

never forget the needs of the poor in our society, and our Catholic calling to love our neighbor. Catholic Social Justice has developed out of documents concerning war and peace, the environment, young children, economic justice, racism, immigration, ecology, poverty, the death penalty, nuclear power, international trade; health care, corporate power and sustainable development.

We understand the Bishops who continue to promote the denial to gay people fundamental human rights, do not promote Catholic Social Justice, and this is wrong. The Bishops have no Theological right to tell any how to vote their conscience. Lesbian and Gay Catholics must remember the affect their vote will have on

*Cont'd on pg 16*

# Pride

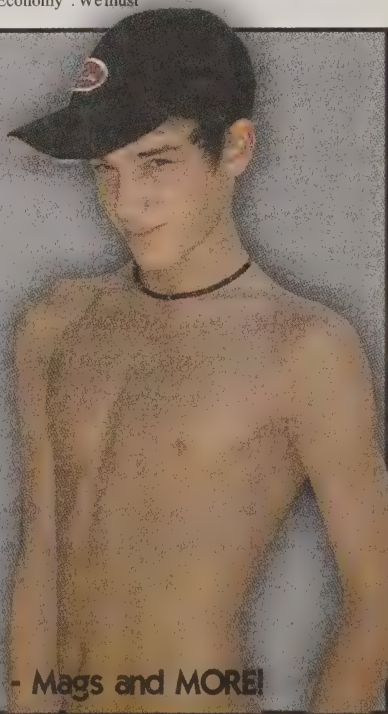
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### Cont'd from pg 15

social justice for their Community. As people of Faith we are called to stand shoulder to shoulder with any group who is unjustly marginalized by either Church or State, and that means our own community.

Concerning the war in Iraq, it is confusing that some of our Bishops have inferred that that killing of a fetus is not the same in principle, as the killing of thousands of people in Iraq. Or, that Gay Marriage should not be allowed as a civil right, inferring that a loving gay couple is somehow inferior, this is wrong. Homophobia like racism and sexism is an evil in our society. It must be opposed by all people of good will

The effort to use abortion as a political litmus test in providing Communion for Catholics is

wrong. A woman should always have the right to choose life over procreation. All should be welcomed to the Eucharist Table regardless of sexual orientation, or political affiliation. In the words of Archbishop Daniel Pilarczyk of Cincinnati, "We need to be very cautious about the denying people the sacraments on the basis of what they say they believe, especially when those are political beliefs."

The right to vote is a precious gift. Many have died so we can use it don't waist it. To find out more about the Rainbow Sash Movement please visit our web page at [www.rainbowsashmovement.com](http://www.rainbowsashmovement.com).

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## Washington Post Still Stretching to Find Kerry Fibs

On September 30, a FAIR action alert urged the Associated Press and Washington Post not to exercise "false balance" in their reporting on the exaggerations and deceptions coming from the major presidential candidates.

By straining to include an equal number of Bush and Kerry statements to "fact check," news outlets give the impression that both sides are equally culpable of deceptive rhetoric.

On October 20, the Washington Post put a new spin on that formula by suggesting one candidate has

increased his output of inaccurate rhetoric: John Kerry. The Post's Howard Kurtz wrote; "Kerry has pushed the factual envelope less often than the president, until recently," suggesting that Kerry's deceptions now equal or exceed Bush's.

But the evidence Kurtz presented did not support his charge. He listed four of Bush's exaggerations, including his characterization of Kerry's health plan as "government-run," his claim that Kerry "voted for education reform and now opposes it," and his repeated use of an out-of-

context Kerry quote as proof that Kerry thinks terrorism is merely a "nuisance."

But Kurtz presented only two examples of Kerry pushing the "factual envelope," and neither one makes a convincing case for Kerry's misuse of facts. Kurtz wrote that Kerry plays loose with the facts when he says that Bush "has a plan that cuts Social Security benefits by 30 to 45 percent." Kurtz countered this by noting that Bush, "while favoring allowing younger workers to put part of their benefits in private accounts, has never put forth a plan—and has vowed that any change would not affect current retirees."

But Kerry is not talking about current retirees; the TV ad in question is based on a Congressional Budget Office study of one of the plans put forth by Bush's Commission to Strengthen Social Security, and the possible cuts in benefits would apply to future retirees. It is true that Bush has not explicitly endorsed any particular privatization model—instead describing his commission's proposals as "a variety of ideas for people to look at" (debate, 10/13/04), but given that the contributions being made by workers now go to pay the benefits of current retirees, any plan that significantly

*Cont'd on pg 18*

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shifts worker contributions to private accounts will require increased taxes, reduced benefits or both.

The second Kerry deception, according to the Post, concerns the military draft. Kurtz wrote: "Kerry said last week that there is a 'great potential' that Bush will reinstate the draft." This is inaccurate, according to Kurtz, because Bush has issued

denials about reinstating a draft: "The president has repeatedly denied this, and Bush spokesman Steve Schmidt, in a common campaign refrain, said the charge shows Kerry 'will do or say anything to get elected.' By this logic, the Post would have ruled, "inaccurate" a hypothetical ad in 1988 that asserted that the elder George Bush would

raise taxes—because he had declared "read my lips, no new taxes."

As any political observer knows, it's hardly "push[ing] the factual envelope" to suggest that politicians don't always keep their promises, but by the Post's standards, Kerry is being deceptive if he doesn't take Bush at his word.

And there are, in fact, credible reasons to believe that Bush policies might require a draft in a second term. As Paul Krugman pointed out in a recent column (New York Times, 10/19/04), a study commissioned by Defense Secretary Donald Rumsfeld found that the U.S. has "inadequate total numbers of troops and lack of long-term endurance" (Navy Times, 10/4/04). And Bush constantly stresses that he is more willing to take pre-emptive military actions than his opponent—actions that would be difficult if not impossible to undertake without a draft, given how stretched U.S. troops already are. (Interestingly, also on October 20, Washington Post online columnist Dan Froomkin used the same two examples—Social Security and the draft—to make the claim that Kerry was making "basically groundless," "essentially unsupported charges" as part of a "sordid" political game. Froomkin's column does even less than Kurtz does to justify the assertion that Kerry's charges are inaccurate.) Kurtz is not afraid to assert that Bush has been more deceptive than Kerry—in the past. When talking about the present, however, he continues the Post's practice of straining to counterbalance outright Bush misstatements with something that can be painted as a Kerry stretch—no matter how far-fetched. FAIR produces CounterSpin, a weekly radio show heard on over 130 stations in the U.S. and Canada. To find the CounterSpin station nearest you, visit <http://www.fair.org/counterspin/stations.html>

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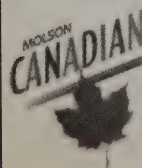
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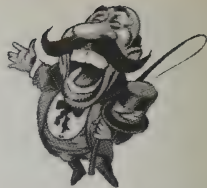
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# Dokes & boffs!



## Best Come Back

Police arrested Malcolm Davidson, a 27 year old white male, resident of White Plains, NY, in a pumpkin patch at 11:38pm Friday. Davidson will be charged with lewd and lascivious behavior, public indecency, and public intoxication at the County courthouse on Monday. The suspect allegedly stated that as he was passing a pumpkin patch, he decided to stop. "You know, a pumpkin is soft and squishy inside, and there was no one around here for miles. At least I thought there wasn't" he stated in a phone interview from the County courthouse jail. Davidson went on to state that he pulled over to the side of the road, picked out a pumpkin that he felt was appropriate to his purposes, cut a hole in it, and proceeded to satisfy his alleged "need". "I guess I was just really into it, you know?" he commented with evident embarrassment. In the process, Davidson apparently failed to notice the White Plains police car approaching and was unaware of his audience until officer Brenda Taylor approached him. "It was an unusual situation, that's for sure" said officer Taylor. "I walked up to (Davidson) and he's...just working away at this pumpkin." Taylor went on to describe what happened when she approached Davidson. "I just went up and said, 'Excuse me sir, but do you realize that you are screwing a pumpkin?' He got real surprised, as you'd expect, and then looked me straight in the face and said, 'A pumpkin? Damn...is it midnight already?'"

## Stonecutter

Two men were walking home after a Halloween party and decided to take a shortcut through the cemetery just for laughs. Right in the middle of the cemetery they were startled by a tap-tapping noise coming from the misty shadows. Trembling with fear, they found an old man with a hammer and chisel, chipping away at one of the headstones. "Holy cow, Mister," one of them said after catching his breath, "You scared us half to death—we thought you were a ghost! What are you doing working here so late at night?" "Those fools!" the old man grumbled. "They misspelled my name!"

Q: What kind of music do mummies listen to? A: Wrap!

10 Reasons why pumpkins are better than men

1. Every year you get a brand new crop to choose from. 2. No matter what your mood is, pumpkins are always ready to greet you with a smile. 3. One usually makes a better pie. 4. They are always on the doorstep there waiting for you! 5. If you don't like the way he looks, you just carve up another face. 6.

If he starts smelling up your place, you can just throw him out. 7. From the start you know a pumpkin has an empty, mush filled head to begin with. 8. A pumpkin is turned on (lit-up) only when you want him to be.

TOP TEN REASONS WHY TRICK OR TREATING IS BETTER THAN SEX

10) You are guaranteed to get at least a little something in the sack. 9) If you get tired, you can wait 10 minutes and go at it again. 8) The uglier you look, the easier it is to get some. 7)

You don't have to compliment the person who gives you some. 6) It's O.K. when the person you're with fantasizes you're someone else, because you are. 5) Forty years from now you'll still enjoy candy. 4) If you don't like what you get, you can always go next door. 3) It doesn't matter if the kids hear you moaning and groaning. 2) Less guilt the morning after. 1) YOU CAN DO THE WHOLE NEIGHBORHOOD.

## Ouch!

There was a very old man who was lying upstairs dying. His grand daughter came in and said "Hi Grandpa", "Hi little sweetie" he said. "Say, are those Grandmas extra special cookies I smell?" "Yes" she replied. "Do you think you can sneak down stairs and get a couple for me?" "Sure" she replied. In a few minutes, the little girl came back with a frown on her face. Grandpa asked, "What's wrong?" "Grandma wouldn't let me have any, she says they are for after the funeral."

## Three Pastors

Three Pastors in the south were having lunch in a diner. One said "Yah know,

since summer started I've been having trouble with bats in my loft and attic at church. I've tried everything—noise, spray, cats—nothing seems to scare them away." Another said "Yea, me too. I've got hundreds living in my belfry and in the narthex attic. I've even had the place fumigated and they won't go away." The third said, "I baptized all mine and made them members of the church.....Haven't seen one back since!"

## Cemetery Story

On the outskirts of town, there was a big old pecan tree by the cemetery fence. One day two boys filled up a bucket with pecans and sat down by the tree, out of sight, and began dividing the nuts. "One for you, and one for me. One for you, one for me," said one boy.

Several were dropped and rolled down toward the fence. Another boy came riding along the road on his bicycle. As he passed, he thought he heard voices from inside the cemetery.

He slowed down to investigate. Sure enough, he heard, "One for you, one for me. One for you, one for me." He just knew what it was. "Oh my," he shuddered, "It's Satan and the Lord dividing the souls at the cemetery."

He jumped back on his bike and rode off. Just around the bend he met an old man with a cane, hobbling along. "Come here quick," said the boy, "You won't believe what I just heard."

Satan and the Lord are down at the cemetery dividing up souls." The man said. "Beat it, kid, can't you see it's hard for me to walk?" When the boy insisted, the man hobbled to the cemetery. Standing by the fence they heard, "One for you, one for me."

The old man whispered, "Boy, you, you've been telling the truth! Let's see the devil himself."

Shaking with fear, they peered through the fence, yet were still unable to see anything. The old man and the boy gripped the wrought iron bars of the fence tighter and tighter as they tried to get a glimpse of Satan. At last they heard, "One for you, one for me, and one last one for you."

That's all. Now let's go get those nuts by the fence, and we'll be done." They say the old guy made it back to town 5 minutes before the boy.



# 20th Annual AIDS Walk Los Angeles

## Raises \$3 Million

A crowd of 25,000 people hit the streets for the 20th annual AIDS Walk Los Angeles on Sunday, raising \$3 million for AIDS Project Los Angeles (APLA) and other AIDS service organizations across Los Angeles County.

"We are delighted and very inspired by the success of yesterday's AIDS Walk," said Craig E. Thompson, Executive Director of AIDS Project Los Angeles. "We saw the people of Los Angeles respond by the thousands and raise millions to provide services for those living with HIV/AIDS. It was a truly historic day and major demonstration of commitment to this cause."

At the Opening Ceremonies Sunday, U.S. Representative Jane Harman, Los Angeles Mayor James K. Hahn and West Hollywood Mayor John Duran joined stars such as Nia Vardalos, (My Big Fat Greek Wedding), Eric McCormack (Will & Grace), Hal Sparks (Queer As Folk), Ming-Na (ER), and John Spencer (The West Wing).

The ceremonies opened with a special performance by Broadway star Deborah Gibson and ended with a knockout performance by "Dream Girls" star Jennifer Holliday.

The 20th annual AIDS Walk Los Angeles included a special

commendation by APLA to AIDS Walk Founder Craig R. Miller and welcomed the return of three celebrity guests who helped open the inaugural event in 1985, including Beth Howland (Alice), Zelda Rubenstein (Poltergeist), and Doris Roberts (Everybody Loves Raymond).

Some facts about AIDS in Los Angeles:

HIV is the third leading cause of death among African American males aged 25-44 in Los Angeles. HIV is the fifth leading cause of premature death in one quarter of LA's Health Districts, including Compton, Hollywood-

Wilshire, Long Beach and the Southeast and Southwest regions. It is estimated that between 54,000 - 57,000 people are living with HIV/AIDS in Los Angeles. One out of five people with HIV in Los Angeles do not know they are infected. AIDS Project Los Angeles, one of the largest non-profit AIDS service organizations in the United States, provides bilingual direct services, prevention education and leadership on HIV/AIDS-related policy and legislation. Founded by four friends in 1982, APLA is a community-based, volunteer-supported organization with local, national and global reach. For more information, visit [www.apla.org](http://www.apla.org)

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# HIV EDMONTON

Canada is locked into a CBC national debate about who may be considered the greatest of the best of the bravest of the survivors of the idiot box interpretation of Canadian life's greatest accomplishments. For the last month we have been on the edges of our seat voting in for the Greatest Canadian. You know, as a society that there is something fundamentally wrong when we debate greatness in national identity in the context of belligerence and sports celebrity rather than on human contribution to the social good. Call me an "airy fairy" if you must, but it seems clear to me that the viewers of CBC's current popular show have framed our national legacy in the credibility of Don Cherry.

What happened to the notion of identifying personalities from our history that actually helped shape it. Some of the individuals chosen to the top ten list of "Greatest Canadians" did contribute in significant ways to our national identity, to the very meaning of being Canadian, but Don Cherry, and for that matter, Wayne Gretzky? (Though, while I am typing this, most non-Anglo names usually end up with a Microsoft spelling prompt; Gretzky does not).

I started to reflect on who I would vote for if the list were truly representative of greatness; and as a gay Canadian, I mean truly representative. Greatness to me isn't measured in total

scores or the capacity to comment on them. I think of greatness in the way that change occurs, socially, spiritually, emotionally and physically. All the rest is either brought about as a result of these four quadrants of the circle or they are fluff.

A reflection on who we are as Canadians and who among us qualifies for greatness should include all facets of Canadian life and perhaps the CBC has given over to its mandate as a public broadcasting network to help energize that reflection with it's mainly white male profile of Canadian greatness.

One of the great moments in the history of Canadian "queer" culture and the sense that we may one day belong, came when the law and social

justice met with overt discrimination and bigotry. It was a time in our constitutional, political and social sensibilities that created a path for a human rights challenge and a popular national debate.

In Canada and in Alberta that moment came in the Supreme Court of Canada with *Vriend vs. Alberta*. Delwin Vriend didn't choose this moment; yet, he became the catalyst of one of the nations greatest moral and legal arguments. His journey led from loosing his job at Kings University College because he was a gay male, through Alberta courts and the callous disregard for the human dignity of the Alberta ruling Tories, culminating in the successful challenge to the Supreme Court that they right the wrong he experienced.

Delwin didn't get his job back, he didn't even want it back and the rights of religions to discriminate was upheld; but he did launch an attack on the inequality in Alberta's human rights legislation that left the Tories scrambling to protect the rigorous righteousness of their most faithful voters. By including the hearing of human rights petitions under Alberta's *Human Rights, Citizenship and Multiculturalism Act*, brought about by its queer citizens, the government would have to sidestep the foundation and agenda of it's right wing supporters and admit that queer Albertans are actually human and do have rights. Since that historical moment the government solution has been to make us fight them

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one right at a time, a position that is petty and costly.

**Vriend** changed many aspects of life and freedom in the lives of queer Albertans and Canadians. The bigotry didn't go away but the right to use it as a weapon did. The Supreme Court recently heard some very sound arguments supporting same-sex marriage and some weak ill-conceived arguments in dissent.

Delwin Vriend and his courage and his energy is responsible for that. He had help, very talented and committed help, but it was Delwin who put his life on hold and absorbed the national scrutiny and backlash, all for the rights and dignity of every single Canadian citizen and immigrant hopeful.

Delwin Vriend should be on that top ten list of Greatest Canadians and we should be voting for him. His victory for dignity is the legacy inherited

by our queer youth and a very large building block in the development of self worth and affirmation for every gay citizen in this country. The right to discriminate in civil society has been banished. That is the law but it may not be our ongoing reality.

Why is this important to HIV/AIDS? Simple! The Alberta Health and Wellness figures for the first six months of 2004 show that gay/bisexual/MSM remain about 27% of all new infections. Two thirds of these are among men between the ages of 30 and 59 years.

It is HIV Edmonton's view that the humiliation and self-loathing that dominated the lives of gay/bisexual/MSM men then, continues to have a profound impact on HIV transmission. Fear of banishment and loss of families and livelihood if it is discovered they like doing

other men, keeps married men hidden and remorseful. As a result, they are surprisingly more likely to give into sexual risk behaviours that could make these fears a reality.

Gay youth and young adults who have not had societal permission to experience their lives as fully as their straight counterparts are also more likely to make sexual risk choices that could devastate their lives. And on it goes.

The impact of discrimination has been linked fully to HIV transmission and yet, even after Delwin's valiant fight, many gay/bisexual/MSM men remain enshrouded in self-loathing, fear, verbal and physical assault, and a general sense that their lives are worthless.

Yes, there are other factors like apathy and ongoing fatigue over the arbitrariness of sexual health messaging that remind

gay/bisexual/MSM that sexual intimacy has its price; but, primarily it is discrimination that has the most impact.

So, my vote goes to Delwin Vriend and the battery of human rights lawyers and activists who pushed the envelope.

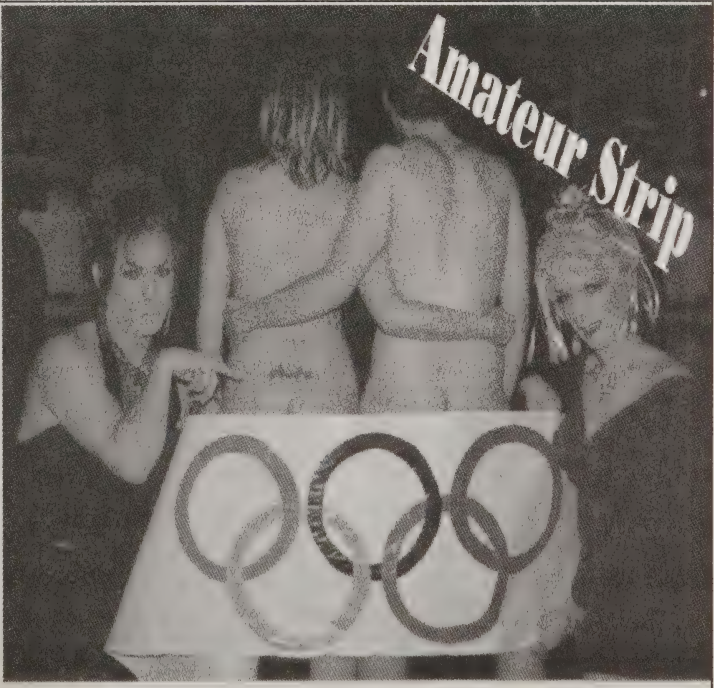
At some point, we all have to stand up and shout that in the great scheme of things, our national identity encompasses more than the red neck views of a poorly dressed vicious mouthed sports commentator and the over-paid sports celebrities whose notoriety depends on them.

Our greatness and the greatness of any individual is dependent on the contributions they make to the lives of others. Delwin made such a contribution, one that deserves him a national legacy of greatness.

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# I Knew I Would Outgrow It

By Allan

I guess my mind knew I was gay years before my conscious did. Starting in elementary school, I really began to notice guys, and it continued throughout Jr. High and High School. Yeah, I tried to find a girlfriend and such, just to be like all the other guys, but when I got in a situation of a girl liking me, I would panic. Even in High School, I still

never labeled myself as gay, because I knew I would outgrow it (yeah right). My father was transferred to Kansas City in 1976 when I was a junior in High School. I still had not fully admitted to myself that I was gay. A week before senior prom, a good friend of mine, Robin, asked me if I wanted to go to the prom dance with her. I agreed, because I knew it was what was expected of me. A

few days before prom, I took her to dinner, and after being uncomfortable during dinner, I told her I couldn't go to the dance, because (well, I really don't remember the "because"), but anyway, I broke the prom date.

I got home that night, and told my parents I had decided not to go to prom, and was immediately met with an upset. The first thing my mother said

was "why did you break the date, what's wrong, do you like boys better than girls or something?" I was shocked that she would even suggest something like that (maybe because in the back of my mind.... I knew it was true). The issue was dropped, and I didn't go to the prom dance.

*Cont'd on pg 26*

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## Cont'd from pg 25

A few more years passed, and I moved out on my own. At the time, I was working for an insurance company, and had met my "first gay person" Charlie (he died some years ago of Aids.... the first person I ever knew to die from Aids). God Bless Charlie.

Charlie befriended me, as he detected that I was gay (I still hadn't admitted it to myself yet). He flat out asked me at lunch one day "are you gay?".... I kind of freaked out....thought about it for a second, and said..."yeah.... I think I am".

He smiled, and said.... don't worry, its ok. There are millions of gay people. Subsequently, he asked me if I would like to go out with him for a drink after work, and we could talk about it (and he meant it non-sexually...what a perfect guy to come out to). We did go out, and I hung to him like glue. Scared to death that someone might look at me and want me to get naked or something. The thought excited me, but scared me to death also. There was a young attractive Asian man that bought me drinks all night.... we traded phone numbers, he called me, I was so scared to pick up the phone and talk to him and I never did call him. (I regret that often, he was very attractive).

A few more months passed and I moved out of my first apartment, into another apartment. As a second job, I took on running the Apartment rental office of the weekends. Across the street from the complex lived a young man at the age of 15, David. David was "well defined" for a young man his age. It was summer, and even at his age (I was 22 at the time) he detected what I was about. I ignored his advances for months (it was an illegal situation), but he persisted. We did become friends, and he used to help me with some of the "on-call" maintenance issues at the apartments during the week

and on weekends. His older sister was graduating at the end of that summer, and her, and all of her friend had decided to go to what they called "an all night blow out" at a local drive in theater for graduation. David's mother (divorced) had plans for the evening, and wanted someone to watch after David. She suggested I take him to the "all night blow out" so he would have something to do. I agreed (yikes), and so we went.

Yes, I was honorable, I waited until he was 18, believe it or not, he seduced the willing, and we played off and on for about one year. Suddenly, his mother decided to move to Texas, and he moved with her. I haven't seen him since

One night, my brother (the only person that knew I was gay at the time, besides Charlie and David) got drunk, and started calling a lot of my cousins and telling them I was gay. He was pissed at me because I wouldn't loan him money, so he decided to take a stab at me. He called a cousin I had grown up with and told her. I was freaked. I knew she would tell her father (my mother's brother), and I would be exposed. I stressed for 24 hours and actually got an ulcer from the worry. I finally broke down, called my mother, and told her I had something to tell her. I was in tears. I thought my life was over, and was afraid her and my father would disown me. I had 2 friends who had recently come out to their parents, and they had no relationships with their parents any more. I had always been close to both my parents, and couldn't bare the thought of losing them.

Well, to surmise my brother's attempt failed and he has apologized every day since. But I still love him, as he is my brother. My sister does still have problems with me being gay, but we just don't discuss it. She knows, loves me, wants me to be happy, and that is all that needs to be said.

My coming out, was very late, very painful, but all said and done, was very positive. To

the younger crowd: Don't ever underestimate your family or friends. We are in 2004 now; the world in general is more accepting. My parents are pushing their 70's, and we are still very close. I have not lost any friends. I manage an office of a maintenance facility with 65

men that know I am gay, and we all get along great, and have respect for each other. God Bless Charlie, may he rest in peace. God Bless David, as I know you are out there somewhere. And God Bless my mother and father whom I love dearly. I was born to a perfect set of parents.

## Integrating My Faith And Homosexuality

By Tom

Looking back, I realize that I have been attracted to other men since early adolescence. For years, though, I worked very hard to hide my gay feelings from everyone, including myself. There were a few times when I would acknowledge to myself that I might be gay but then would quickly stuff away that realization again. When I was 17, I looked at myself in my car mirror and shouted, "You're gay aren't you?" And then I shouted back even louder, "No, it can't be true!"

I grew up in Texarkana, Texas, which is not the world's most liberal or diverse place. Growing up, I never met another person who said he or she was gay. I was taught that the Bible condemned homosexuality, but it was as if being gay was so bad that religious people couldn't even discuss it or as if gay people just didn't exist.

My freshman year in college was the first time that my armor of self-deception began to crack. One day, my friends were looking at the new *Sports*

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*Illustrated: Swimsuit Edition,* and I was horrified to realize that these women had absolutely no sexual effect on me. As the semester went on, I increasingly became aware that I was much more interested in the guys in my classes than I was in those supermodels.

### Hoping for a "cure"

As doubts about my sexuality grew more intense, so did my religious activity. I started going to the Baptist Student Union regularly. Later that year, I even volunteered to lead a Bible study, motivated in part by the belief that doing so would keep me from succumbing to homosexuality. To the contrary, it was on a retreat with the Baptist Student Union that I realized how real my attractions were.

On the first evening, we reenacted the Passover dinner and the leader asked us to hold hands with the people beside us. When one of the guys took my hand, it was almost like electricity. Just the touch of his hand was so intense that it distracted me throughout the rest of the dinner.

By the summer of 1995, I had come to the point of despair. I had to talk to somebody, so I told my Southern Baptist pastor. When I asked him what I could do to change, he said he didn't know if there was anything that I could do, but that I should continue my religious activities and pray to keep my relationship with God

alive. After that, I was in church every time the doors opened, hoping that God would reward my faithful attendance by "curing" me.

Later in the summer, I came out to my aunt, who has a gay son. She had repeatedly said that, if he wanted to, he could change. She sent me to an "ex-gay" counseling group, known as LifeGuard Ministries, whose slogan was "Offering Freedom from Homosexuality through Jesus Christ."

I began to attend LifeGuard, which, at least, brought me to a where I could be honest with some people about what was going on in my life. However, being in LifeGuard seemed to give my feelings a new prominence in my life and caused me more guilt. During January of 1996, I had become very frustrated that my desires were intensifying instead of going away. The next month, I became romantically involved with another group member and we both stopped attending. I didn't think that LifeGuard's methods had failed me. I thought just I wasn't devout enough.

### Trying to abandon my religion

Almost daily, I felt as though there were two great forces in my head which were constantly fighting one another: my homosexuality and my desire to be a good Christian. After several years

of trying to turn off my homosexual attractions, I tried instead to turn off God. So, I stopped attending church, reading the religious books, praying and listening to Christian music.

In addition to guilt, I also got a large dose of condemnation from my aunt. Just hours after my grandmother's funeral, she told me that my struggle represented a battle for my soul and that I must repent or face eternal punishment. What she refused to understand was that I had tried hundreds of times to repent but that I never became any less gay.

I also had an increasingly difficult time having conversations with my mother for fear that I would somehow reveal my orientation. When I was 12, she told my brother and me that we could tell her anything but that we were "queer." Words like that leave an indelible impression upon a child who somehow knows they have special relevance for him, and they haunted me each time I thought of coming out to my parents. My mother and I have always been close, and my sexuality is probably the only major secret I have kept from her. Though I felt deep down that my parents really would love me regardless, I wasn't prepared to find out otherwise.

### Making sense of my life

In the midst of all this, school became an afterthought. One day, a professor asked me what was wrong. She said that

my class attendance was sporadic and my work far from my potential. When I told her I was having difficulty reconciling being a Christian and being gay, she suggested that I withdraw from school so that the upheaval would not permanently damage my transcript. I followed that advice and, free of the pressure of school, I started working full time and trying to make sense of my life.

I bought the book "What the Bible Really Says about Homosexuality" (Helminiak, Daniel, Alamo Square Press, 2000), which had an unexpected impact on me. The first few chapters talked simply about what the Bible was and how to interpret it. That was probably the first time I had ever read something that said the Bible had to be read in its historical context, rather than literally. Although I wasn't entirely convinced, the book had done two things: it gave me a viable alternative perspective on homosexuality and the Bible and it gave me the courage to continue exploring.

### Coming out

A couple of months later, my mom and I were talking on the phone and she brought up my return to school. I told her that I wanted to wait until the stress in my life calmed down before I went back. She became concerned and pressed me to tell her what was wrong. I

*Cont'd on pg 28*



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hesitated for a few moments but decided the time was right to come out to her. Although it was not easy for her to hear, she told me from the first moment that she would always love me.

In the months that followed, there were tense moments and heated conversations, but my parents never once stopped loving me. Still, the pace of their progress was frustrating. I wanted my parents to accept me being gay immediately. In retrospect, my parents — especially my mother — handled the situation extremely well and made steady progress in understanding me, particularly given the church, culture and generation in which they had been raised. They needed time though, just as I did.

Soon after coming out to my parents, I began to attend University Baptist Church, which had gained fame for ordaining a gay deacon. It was

a wonderful place for me and helped me to bridge the divide between my Baptist upbringing and the theology that approved homosexuality. I also felt spiritually nurtured there, through my first interactions with gay and gay-friendly Christians.

By early 1997, I had come to a place of relative peace. I no longer questioned whether it was possible for me to live as an openly gay Christian, even though I was still answering my own questions about how to do so. With my inner turmoil at a low, I re-enrolled in school and had my best semester to date.

I continued to meet gay people and became much more comfortable telling others about my orientation. I even joined a gay, lesbian, bisexual and transgender campus group.

Soon I became an officer in my campus GLBT group. In

that capacity, my name appeared several times in the student newspaper, which put an end to my days in the closet. It wasn't long before people from Texarkana found out that I was gay. This made my parents uncomfortable at first, but decided I didn't care who knew.

Each day, I was becoming more and more involved in GLBT happenings on campus. In late October, I became president of the campus group. With this new responsibility came an ever-increasing visibility. It wasn't long before I began to wonder why I had ever cared if people found out. Having come to terms with myself, my involvement with the group was an opportunity to help others so that they might not have to experience the pain I did.

#### Conclusion

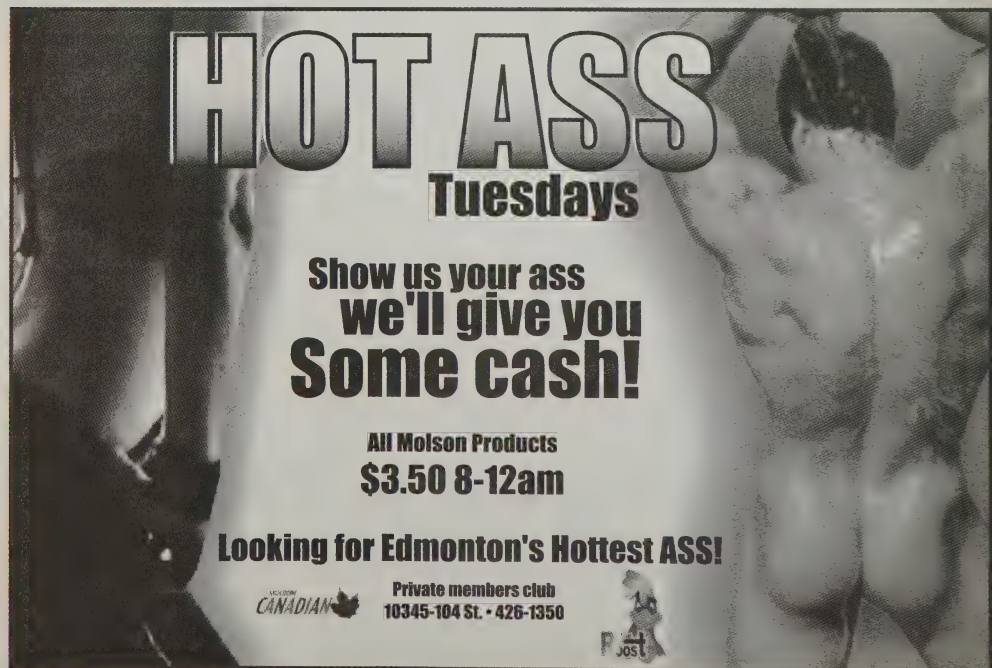
It was amazing. In less than six months, I went from being a scared bystander at meetings to what some people jokingly

called the "big fag on campus." I had waited so long to begin dealing with my sexuality that, when I finally did so, I was determined not to waste any more of my life living a lie.

From the depth of my despair in 1993, I could not have even imagined the joy, peace and wholeness that I would experience in those six years. Though I have had sad and trying times, out of them have come the blessings of my life. For some, being gay is a struggle that they would gladly toss aside.

For me, being gay has been something I wouldn't give up — it has forced me to learn so much that I might never have otherwise.

Perhaps the most important of these lessons has been that no matter what I have faced, God has been with me and has brought a fullness and richness to my life that I never imagined possible.



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POST



## Ladies & Gentlemen:

Before I begin, I would like to apologize on behalf of Times 10 and myself for the Errors in last month's article. We are not the Way off Broadway Babes and non-Burtos Boys, instead we are the Way off Broadway Babes and Non Burl-Es-Gay Boys. If anyone wishes a revised copy of October's article, please contact Sticky Vicky. Well onto a brighter note, I should tell you all what we have been up to. The 29<sup>th</sup> Imperial House has been busy raising money for this year's chosen charities (The Stollery's Children's Foundation and Canadian Breast Cancer Research Foundation.) We have been organizing various shows as well as traveling out of town to pay our respects to their reigning monarchs Coronation Balls. We also organize Bingo" at both Boots & The Roost. These bingo's are held every second Tuesday at The Roost and alternating Wednesdays at Boots. I host a show the third Thursday of every month at The Roost. My show in October was an audience

participation show called "Tag Drag". We had a very good response and I hope to do more of these types of shows in the upcoming months. At Boots the shows are based on different eras. Last month's show was based on the seventies and this month's show will be the eighties. If this idea continues to succeed, in January the

shows will start from the fifties and continue to the next decade. If you or anyone you know wishes to perform or volunteer your time to any show, feel free to contact myself or any of this year's reigning monarchs. Thank you, if it wasn't for the audience as well as the upper house, we would not have been able to raise the money

we have raised. With everyone's continued support, I know it will be a good year. In closing, I would like to say that we are in the process of organizing Coronation Thirty, the XXX Year. Watch for more details soon.

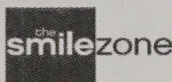
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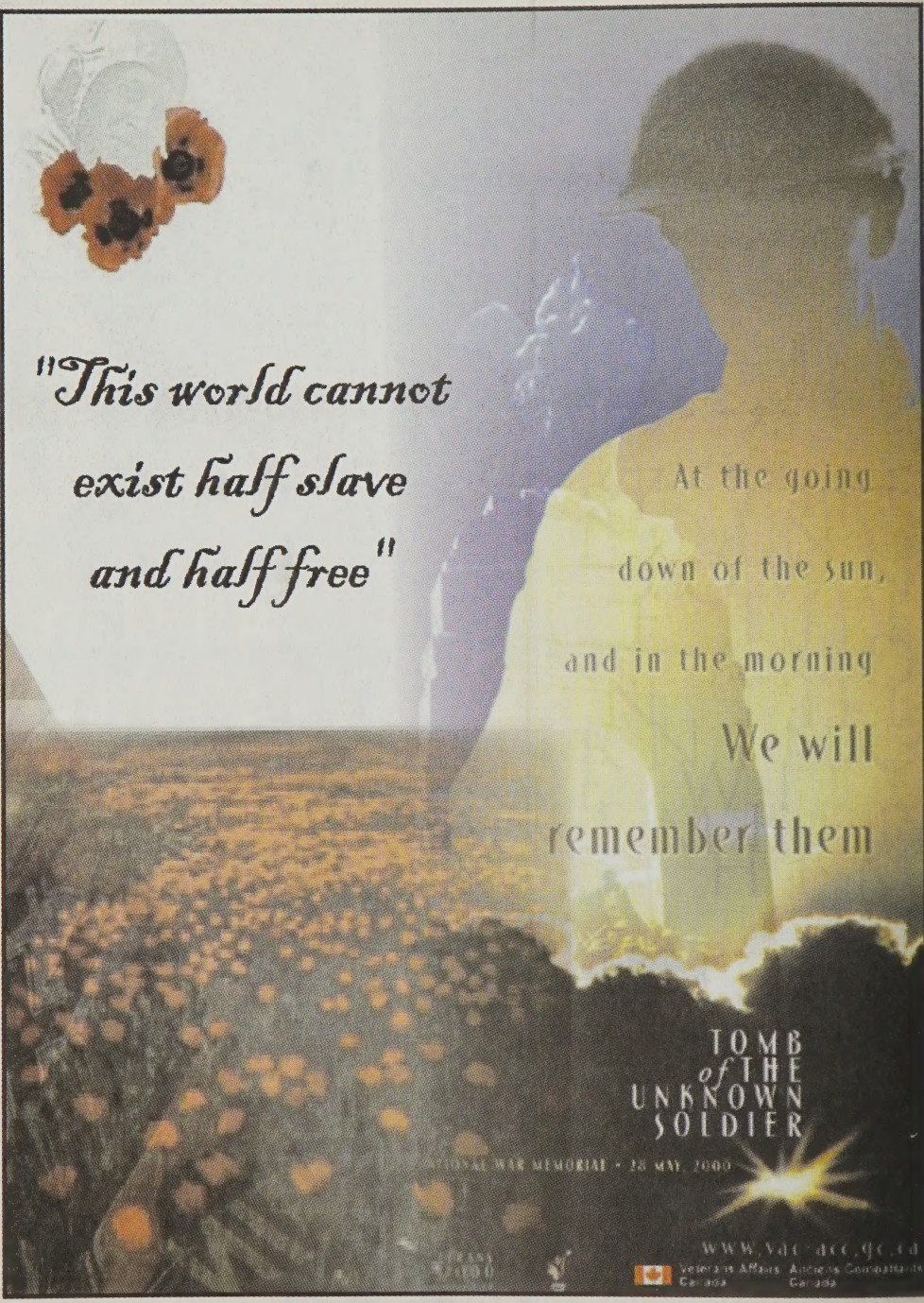
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